Folder 25: Whiteside, Paul E. (Klawock) 1941, n.d.

Klawock, Alaska
Jan. 16, 1940.

Board of National Missions,
156 Fifth Ave, New York City.

Dear Dr. King;

It seems that this letter writing is becoming a very poor habit. You will just have to wait until you get one big bunch of them and then answer about a dozen questions of small importance in one sentence. The reason for the sudden flurry is that we are now in the busy part of the year in the Church work here in Alaska and in this period there arise for discussion on the real problems of the work that we do not face at any other time and do not feel so acutely. There are conditions that need to be changed and if there is to be any action this year it will have to be taken in March. Those are a few reasons that this typewriter seems to be working overtime.

We have been discussing your recent letter and the suggested Seminar for Alaska. We all think that it is a great idea but we are wondering how much benefit our people would receive in the States from this Seminar held in the summer time. It is probable that you have to face the same problem in any other section with the Churches more or less in the summer slump and the people all working at their seasonal occupations. It is a problem that you are probably all ready considering. Some of the larger centers may be able to carry on a program that will enable the visitors to get a real picture of the work, but the smaller native Churches in the summer time, such as Klawock, are going to be poor measuring sticks for visitors to make judgements on concerning the work of the Church.

In the last two weeks of May until the first of October our Church work here is largely a problem of helping the children and keeping our older people from going to pieces. The Summer-time our people are working all day and far into the night at the Fishing Industry. Some of them are

out in their boats all summer and we never see during that time. A Seminar would find that type of picture for our Summer work,and it would be only one phase of the work. The real work of the year comes between the first of October and the middle of May. This is a very different picture from the one that your visitors will receive from the trip in the Summer.

We would all be happy to see an intelligent study made under these conditions. We feel that it would place the Church in a true picture of the whole work. It will as we say be necessarily untrue of the program carried on during the greater part of the year. We hope that you will be able to carry this through.

Cordially Yours,
Paul. E. Whiteside

Paul E. Whiteside
Jan. 1941

FIELD REPORTS.

This month has been a great experience to all of us. In each month find new thankfulness that God has sent us to this work. It has been an increasing delight to see the response of our people as they are being given a real opportunty to do their work.

In Klawock we are beginnign our work all over again. The situation is so changed with more time and opportunity that we are a new Church. We are particularly happy over the enterance into leadership of so many trained leaders who have never before shown very much interest in the work of the Church.

In the Sunday School,among the Young people and even in the older groups substantial gains have been made. The quarrels of 25 years are rapidly being settled and where our town formerly had a reputation for its divisions it now presents a united front and all men and women find their source of strength and encouragement in the Church.

We are now alive to the problems that face as as a Church in the work among all our people. The Church has a wider and deeper vision of its meaning. You cannot hold people back who say,"this thing must be Changed lets do it." That is what has happened with the change.

Our Church and various societies are all desirous of making many changes in the interior of the Church. Money is being put aside for the purpose of interior decorating and we hope to have a comfortable,homelike atmosphere that will serve as an example and encouragement to our people to improve the conditions in which they are living in their own homes.

We have a Junior Church with about 50 members. A Young Peoples organization that gives real promise. A Choir of 25 voices that is doing some very real work,and a Juniro Choir that is anxious to get under way. We are certainly all in the greatest hopes. There is nothing that has made us so happy as to see the responsiveness of all our people.

We were happy over the arrival of William Youngs and his wife to Craig. They have gotten off to a good start and they are well liked by the people of the town. We are expecting to see them do a great deal in that field.

January 30, 1941

Rev. Mr. Paul E. Whiteside
Klawock
Alaska

Dear Paul:

The problem that you have faced relative to our trip this summer is one that was unnecessary for you to wrestle with. The steamship company is unable to schedule our party due to the National Defense Program so our trip has been definitely cancelled.

Please give me some firsthand information about Mr. Youngs and his work.

Cordially yours,

EBK:B

ALASKA

Klawock,Alaska
Feb.8,1941.

Dr.Everett,B.King
Board of National Missions,
156 Fifth Avenue,N.Y.City.

Dear Dr.King;

In your letter of January 30th we thought that we detected either a note of irony,or of disappointment with the announcement of the cancelation by the Steamships Company of the party's arrangements. We are sorry that this avenue has been closed,for it would have been a splendid thing for the work.

We do not know the probable extent of your party,or if anything could be done about the Seminar. We do have a suggestion that might prove fruitful. If you were to pick a small party you might be able to make a trip on the Princeton-Hall late in the summer. You might be able to accomplish as much this way as with a large group. It would surprise you how many of these people would take like ducks to water at the suggestion of roughing it for a couple of weeks on a Mission Boat. The Princeton-Hall could pick up the party in Seattle and take them almost anywhere in Southeastern Alaska. They could visit many points of mission work that are ordinarily seldom visited by the regular Steamships on their runs. It would of course depend upon the size of your party and the speed with which the Princeton-Hall is built. In the past,small parties were so accomdodated on the former Princeton.

In your last letter you asked about Bill Youngs and his work. Bill got off to a slow start. The people in CRaig had been more or less exposed to a more liberal brand of theology than he presents; and they were a little slow on the pick-up. In addition they got the flue and that did not help matters any. They are now getting straightened around and while they do not care to continue our past program

they are moulding one according to their own training that will in time bring results of a very lasting nature. They are beginning to find their way around and each week their work is picking up a little more than it was before. W, are very happy over their progress. It will take them a while but they are really trying,and people are beginning to appreciate their efforts.

This is not the beginning of another youthful brainstorm,but there are several more bees buzzing around in our bonnets that seem to us to present possibilities of service. You have probably run into the ever increasingly popular use of Film-Strips with manuals,in the states . They are rapidly taking the place of the more bulky glass slides. They make a fine method of inexpensive advertisement and demonstrate the work that is being done very eefectively. We are interested in making some of these filmstrips of the Alaskan Mission work. We have three projects in mind which we feel would be very attractive for Alaskan publicity for the Board. The first is the film strip of the Evangelistic trip to Kake,the second is of a typical trip to Presbytery by Boat,the third is the work that is to be done in the summer among the cannerys and in the Fishing camps. There is no limit to the field and it could include strips on Sheldon Jackson and Haines house. These subjects could all be worked in such a way as to take advantage of much of the current popular thought of Alaska and the Mission work. We would be anxious to attempt the work in such projects and we would like to hear your expression upon the possible value of these projects for Mission publicity.

We hope that you will not think that we are Armchair Philosphers. We are trying to find the answer to problems as they come and we you think that we are off the track we would like to have you say so. If you become bored with this incessant fall of letters in a drift on your desk,and from thence into the mouth of a wastepaper basket than ~~say~~ say so.

Cordially Yours,
Paul E. Whiteside.

3/15/41

Field Report for Klawock.

The past month has seen our work begin to get to grips with the real problems that confront us as a Church. It is a long hard work and we see no immediate answer to the problems that confront us. We are certain that it will take time. Oue people have lived somlong without full-time work that it is rather difficult to get them out of ruts into which they have fallen.

The great problem in our village life is to get a grip on the Young people of the community. They have little sense of responsibility and so it is hard to develop this in them. There is no question but that unless we manage to solve their problems that our work will in years to come suffer. We are now at a critical stage in the life of the present Church in this village. If we do not manage to win the Young people to take the leadership left to them by the older people then the future does look very dark. We are bending every effort to find the answer to this problem. In many ways our work has been a failure. Yet, we are beginning to see a few leaders emerging who are taking over and doing that wh ch has to be done. The few people who have come out are substantial leaders upon which to build the future Church and all the disappointments and discouragements are worth their appearance.

The election of young men to the Eldership is a problem that we are coming to grips with. A whole section of the town has never been represented in the Eldership and now we have a strong leader who will soon be their representative and we hope to see the Church become the focal center for a new civic unity that has not prevailed in other years.

Paul E Whiteside

ALASKA

Klawock, Alaska
Feb. 16, 1941.

Dr. Everett. B. King,
Presbyterian Board of National Missions,
156 Fifth Avenue, New York City

Dear Dr. King;

You are the victim of another missel from an neverending barrage of letters. This one concerns a pet subject that continues to recurr in our correspondence many times. You have probably been in many different moods after receiving many of the various letters from me on the following subject.

The theory of Missions as I have always understood it, is that we are to go into fields and lead the people to the place where they have their own leaders, and are advancing to a point of self-support. That is the theory that should be in operation in this Presbytery. Carrie and I, believe in that theory and we want to see a Native Church developed as rapidly, as the right kind of leaders can be found. The control and the operation of the Church should pass into the hands of the native people as rapidly as possible. Then we white leaders should move on to new fields for development.

There is no reason why we should not have a Native Church in the near future. The material is present and all that it needs is just a little encouragement to bring it out. That encouragement has not been given in other years and for that reason we have not been getting the Young natives that we do need in our Churches.

We are finding material, and we feel that it should be given its Chance for the future Church. We are not accomplishing all that we would like to along this line, but everytime we have discovered a couple of definitely high caliber we have been going after them with everything that we could use to advance to them the Challenge of either the ministry, or the Laywork.

We are gathering quite a group of young leaders and we are anxious that they be given their chance. Here are a few of these leaders.

Alfred Widmark is a man of great possibilities for the work. Leslie Yaw at Sitka has told me that Alfred has more possibilities than any other young native man in Southeastern Alaska, and we agree with him in many respects. Alfred was a product of Haines House and Sheldon Jackson School. He went to the states and graduated from the University of Oregon as an honor student in the Pharmacy school. He returned to Sheldon Jackson as a teacher, and Mr. Yaw will tell you exercised more power over the lives of young people in his stay there, than any other young man in the life of the school. He married and his wife wanted to return to Klawock her native home. He came back with her and they have found a great disllusionment in the change of conditions. It has been a tremedous adjustment for them, and it is only in recent months that Alfred has been able to make that adjustment. He is the partner in one of the stores in town and respected by everyone. He holds many important positions in the town. This next week he will be elected as an Elder in the Church. Alfred has never been happy at anything except Christian work, and he is definitely ready to be called to the ministry. His training and background give him a wide range of knowledge, and experience that would make him a valuable adjunct to the Missionary force. He should be able to complete a Seminary course in one or two years with all of his professional training in Greek, Latin and allied studies to those who he would have in Seminary. We would like to see this young married man put into Seminary next year, and encouraged to take up the ministry as a life's work. People are looking for his leadership all over Southeastern Alaska. Can we arrange for a Scholarship for him, and aid to attend one of our Seminarys next year?

The next leader is Roy Peratovitch. We have mentioned him at different times as a man to be considered as Captain on the New Princeton-Hall. There is no native man in Southeastern Alaska who possess's the confidence of more people and who has such power as Roy possess's. We would do more to break down the racial feeling in our Church, and more to build up its future life with him on the Princeton, than any other single move that we could make. As the President of the Alaskan Native Brotherhood he possess's an insight, and a method of approach to problems that while we meet as a Church, we can never begin to solve as he can through his influence. We strongly recommend him to you as the Captain on the new Princeton-Hall.

There is Nat Edenso at Whitworth College. We have written to you about him at various times. He is an independent rascal, but he has the power of a practical worker. We should do our best to corral him after he graduates this year, and we should try to bend every effort to see that proper arrangements are made for him to continue in Seminary next year. He will never be a brilliant leader, but we are going to regret it if he slips away from us.

In Kake there is Arthur Johnson. A Young married man of about 30 years of age. He and his wife are well-rounded individuals who are talented in many lines. He is an Elder of that Church and the Clerk of Session. He was a delegate to General Assembly in 1939. He wants to be a Layworker. He is a thorough Christian, and he is widely recognized as a leader. In the Alaskan Native Brotherhood he is being considered and groomed to take the place of Roy Peratovitch after a couple of years. In the American Federation of Labor he is a Secretary of the Alaska Division. He is a man we could use to great advantage in some of our fields. His Education is only about High School, but he is well-read, and has picked up a fine Education, and that combined with poise, talent, Christian power, and common sense makes him a fine leader for the Church.

We have one more young man who is teetering on the edge of a decision. This is an raid on the camp of the arch enemy of Klawock, William Paul. He has one son who is definitely different from the rest of the family. Fred Paul graduated from the University of Washington Law School. He is a little unsettled as yet in some of his views on religion but he is well along to the liberal position. There is nothing wrong with the boy that would not be found in many of the present students in our Seminarys, and there is much to commend him. He carries around a Bible that he has read thin. He expressed himself as almost convinced that the minsitry should be his lifes work. We are going after him hard because we can certainly use him. Our aim is to try to get him into Seminary next year. Is there anything that we can do as a Board to help him to go on to school? He is unmarried, although he is engaged.

These Young leaders, Alfred Widmark, Roy Peratovitch, Nat Edenso, Arthur Johnson and Fred Paul represent some of the material that we have found lying around, and not being used by our Church. There is no reason why we should not have a Native Church if we begin to plan and to work to that end now. It might take a little money, and a little work but it will mostly take encouragement. Our Church has been laboring for years for this day. It is here if we will but awaken to its possibilities, and bend our efforts at once in this direction.

How far can we depend on the Board to aid us in this effort to cause these young men to enter the minsitry? Is there a place for them when they are ready? You as our Adminstrative Secretary can best answer those questions. We are hopeful that some of these men will be taken under care of Presbytery this Spring for the Gospel ministry.

Cordially Yours,

Paul E. Whiteside

February 25, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

I have your statement on the survey of Klawock. Thank you for acting so promptly in sending this material in to me.

I also have your letter relative to the prospective native leaders. I am greatly interested in developing these natives into leaders who can and will take over the church leadership in Alaska. I truly believe that is the salvation of the work. It will be impossible for the Board to commit itself to a wholesale training of these native young men to begin with. I suggest, therefore, that you restudy your suggested list and pick out one or two of the most promising ones and that we work to the end that at least one of these young men enter the seminary this coming fall. I cannot commit myself now but will give you the assurance that I shall try to do everything within my power to see the program go through.

I appreciate what you have said about the film strips. I am going to talk to Fred Thorne and later on may have something definite to write you.

In regard to the petition that you are planning to present to the Presbytery in the spring relative to the lay leaders, I must ask you to wait about carrying that request through. Dr. William B. Pugh, Stated Clerk of our General Assembly, tells me that your petition is strictly in violation of the Presbyterian law. Therefore, I cannot subscribe or permit you to carry it through. We are all interested in developing the lay leaders but we cannot do so at the expense of the Church that supports our work. I am sure you will appreciate and understand what I am saying.

Cordially yours,

EBK:B

ALASKA

Klawock,Alaska.
March 4,1941.

Dr.Everett.B.King;
Board of National Missions,
156 Fifth Avenue,N.Y.City.

Dear Dr.King;

Thank you for your kind letter of February 25th.

In regard to the possible Resolution that was discussed regarding layworkers you need not worry. It is unfortunate that there seems to be nothing that can be done in the line in which we were moving,for that is a very sore spot among our native people. I realize that it is meant only for their own good,but to them it represents a racial predjudice that is being fought by them in all their activities. We must find some way in which to increase the prestige of the native Layworker among the Churches.

There are several possible avenues that appear to be legal. They all appear to be through overatures for consideration by the higher assemblys. One is that Commissioned Layworkers in active service shall be granted equal priviledges to Elders in the Churches in which they are serving.This would give the Layworker the equal rights with any member in the Church which he is serving,plus the added prestige of a Commissioned worker. This might be a possible solution to the problem. Another possible avenue might be for a special type of licensure to enable the Layworker to 'preach the Word". This would automatically place him in a special position that again would serve to add prestige to his position,without necessarily increasing his powers. There is always the great danger of too much power being given to the Laymen in such work.These are all possible modes of approach. We will probably come into a discussion of the matter in Presbytery, but you may be assured that we will not do anything that we think you would disapprove of, or would be contrary to the Church law.

You will find included with this letter pictures of the Klawock Church which should give you a good picture to go with the survey material that you have observed.The pictures are numbered on the backs. No.1 is a picture of the most exposed side of the Church.Paint will no longer hold on the surface, and the weatherboarding is in bad shape. The beam in picture No.2. has a bad sag,and indicates the slipping of the building.Picture No.3. is a view of the poor condition of the front porch steps.Pictures No.4 and 5 indicate the general poor shape of the Church foundation posts. We can also supply you with pictures of the manse.

We are rather sorry for Bill Young. He is having some bad breaks. The work at Sitka Air-base is employing a large number of Native Alaskans. A emigration from Craig has occurred during the past month. The Church has lost at least 50% of its substantial members upon whom it was resting. The Young's have been taking the hard luck cheerfully and going ahead. They go out an get another person to replace the one that leaves them,but they are being forced to rebuild much of the work done in the past year.This may mean that they will not be able to progress as rapidly towards self-support,as was at first believed was possible. We are only just beginning to feel the emigration move ment,and we do not think that we will be seriously affected in Klawock.

We are going to support your desire that Willis Booth be made the National Missions Committee Chairman for the nextvyear. He is in a position to do a great deal for the Church. If as many of our people are in Sitka,as are going from our towns,then he will need all the power to act that he can be given. It seems to us that the situation might warrant the temporary stationing of a special missionary in the field,as long as the present work lasts.

We are following your suggestion,and restudying the list that you have mentioned. We will hope that we can report favorably to you in the near future on some of these men.

Andrew Wannamaker has been doing a fine years work at Kake. We are expecting him with his Church in an Evengelistic visit this week. He has been justifying our faith in him thus far. Do not,however,be surprised if he does not return to the Laywork next year. He is a skilled carpenter in demand. The work at Sitka is paying very high wages to Carpenters of $12 and $14 a day,with overtime also. It is his home town and he has a home there. If he should get into this work,during the summer,it is very possible that he would not return to Laywork next year.

We have a large number of negatives that can be used for Filmstrips. They are all taken with a high grade camera,and they will be available in the work. We feel that being close to the work we could probably give a more complete picture than Fred Thorne,although we do appreciate his rare gifts as a first class photographer.We will be happy to hear from you on your decision in this type of service.

Roy Peratovitch has just returned from Washington,as the Indian Representative. The two of them,William Paul,and Roy Peratovitch have accomplished more for the native people on this one trip,than has been done in many years. We are sorry that you were unable to use Roy on the Princeton,for that is his particular line of work,and it is an ideal spot for a man of his caliber. He could work with your General Missionary to a great development of the work. If your General Missionary is forced to run the boat as well as do his work in the field,he will have the same difficulties that the Old Princeton met with,under the Captaincy and work of Verne Swanson.We are losing a big man. The Indians call him,"the Big Buck".

Cordially Yours,

Paul E. Whiteside

Klawock,Alaska
March 12th,1941

Dr.Everett.B.King,
Board of National Missions
156 Fifth Avenue,New York.

Dear Dr.King;

The sequel to the visit of the Klawock Church to Kake could now be written. We invited the Kake Church to be our guests for a week. They accepted the invitation,and we had our first visitors to the Church in more than twelve years. The results are emphactic in those things that they underline in the work.

In this series of meetings 64 people were converted. The ancient Peratovitch-Demmert Feud that has been a curse for Klawock for more than 25 years was definitely scrapped. The potential strength of the community,and the Churches place in its life,has been demonstrated.

When our people see something done in a practical manner,than they will support that work. The native people are npt able to see far, or to understand deeply,but when Christ is given to them,they are ready to respond with their lives,and their gifts. Our people heere,in addition to entertaining for one week more then 30 persons,gave them more than $200 in gifts and money to them,to take home with them. On the night the collection was taken,more than$165 was given in cash and eleven boxes of fruit for the visitors. It has been the biggest potlatch,of a Christian character,in the history of the native Church. Our Church for the first time in many years is one unit that is working to-gether,and the hopes for the future are definitely brighter than at any time in many years.

This experience only serves to convince Mrs.Whiteside and myself, that we are on the right track to the future of the Church. It is a road that we have gotten off of,and we must get back on,if the future is to be full of meaningfulness,and if we are to answer the Challenge that confronts the work.

We must let our Native people run their own Churches if we expect them to come to any degree of future self-support. The policy of the past is no longer applicable in its whole plan to the needs of the future. Our people feel that they are being held in check, and they are not getting the necessary outlet for their Christian lives. In all the fifty years of Alaskan Work, we have never had a Native Elder who was the Moderator of the Presbytery. We have never had an Elder who has even been a Chairman of a minor committee. There are those who say that our Leaders have not been capable, but that is not true, for they have succeeded in their own organizations. It would be hard to find a native people in any Mission field who have developed as rapidly as our native people here in Alaska during the last 25 years. They are growing rapidly and, we cannot expect to build for the future if the structure of 25 years does not meet with new adaptations to present-day needs.

We hope that you will understand that we are not trying to be radical, or revolutionary in our ideals for the Church. Those things in which we stake the ideals that we find, are from the actual experiences of the native people as meet them every-day. There is not a single native in the towns of Kake, Craig and Klawock with whom we are not on intimate terms. They accept us, and we are able to learn their thoughts from them. It is not theory, but actual proof of the practical business of the Church. In Klawock we close the Church books with a total receipts of more than $600, of that amount more than half was spent in trips of a Missionary nature by the Church itself. This is the largest budget that this Church has had in its history, and it is the most unselfish budget that they have ever raised. It is a banner year, but when we do not do this work in the future, than the Church will go into another slump. To our people this is a practical demonstration of just what Christianity means.

In a few days we will be going to the meeting of Presbytery. It is hard to tell what may happen at that meeting. It is certain that the Layworkers and the Native Elders to-gether with part of the ministers are definitely supporting many of the suggestions that are being made for the future work of the Native Church. The feeling is very general that the time has come that something be done. We cannot wait much longer, if we expect to have a strong work in the future. There are numerous free-lance organizations that are working hard to gain a foothold in the work. We must do constructive work and planning, or we will find ourselves no longer in the place of leadership.

In regard to the native Leaders we have one man who will come before Presbytery to be examined for the Laywork. His story is one of determination. When a Young man of 20 he decided that he wanted to go into the Laywork, but he was unable to at that time, because he did not feel that he was qualified, for he had only a grade school education. He began to study, and to work, and to prepare himself . He married, and his wife was an invalid for ten years, until finally she recovered her health after numerous operations. He still had the hope of some day serving the Church. He read religious books, and studied, he became a musician by pure effort. His wife learned to play the Piano. Now he feels that he is ready. He will be presented to the Presbytery as a Layworker. He is willing to take any courses of instruction that we may have for him. He is a true Christian and a fine leader of all the groups in the Church, and his wife is a great helper. We are asking the Presbytery to approve Willy Dugagua and his wife for the Laywork. At the age of 35 he is at his best and his best years lie ahead of him.

We suggest that Willy Dugaqua be sent to Angoon next year . We feel that he would be the type of man who would best answer the needs of that field. Angoon has for years been served by Layworkers who have come from its own people. These men are good men, but they have the disadvantage

of coming from the community itself. The same thoughts are being plowed under, year after year, and the result is, that the Church is going to seed because no new blood has been introduced into the community. The present Layworker Sam Johnson is a fine man, but he is the Chief of the town, the head of the I.R.A. and the Alaskan Native Brotherhood, in addition to controlling most of the commercial life of the village. He is a fine leader, but he is handicapped and his people are handicapped. He is an older man, and his sympathies are with the older people. The Younger people in the village life are being left untouched. Sam Johnson in any other village would be a fine Layworker, but in Angoon he is only holding the fort until new blood can be brought in. Andrew Wannamker, and George Betts are both products of Angoon, and they have each in turn served in that field. Willy Dugaqua is an ideal man to put in there as a Layworker for next year. It is the field where he can best be given a chance to prove his worth. We endorse him with every confidence that he will do for the people of Angoon, that which William Youngs is doing for Craig, and Andrew Wannamaker is doing for the Church at Kake. These Churches are alive, and working to-day, and we belive the same thing will occurr in Angoon.

William Youngs and his wife are doing a fine piece of work in Craig. They are working hard and people are responding. They are losing many of our former members to the work in Sitka, but the new ones are taking up in a fine way. We are going to recommed that the Young's receive a outright grant of $250 for the next year with no strings attached. This amount should be able to be met from the $150 annual grant for Transportation that is assigned to this field, and to the joint income of self-support turned in from the Craig and Klawock fields. If the grant could be spread over a ten months period of $25 a month, it would mean a great deal to them and does not affect the present budget of the Board in the slightest.

We are a little disturbed over the lack of protection under the present system for our Layworkers. Our Service Pension system makes provision for them, and the General Assembly of 1940 has strongly recommended that all Presbyteries with Layworkers Cooperate in urging the acceptance of the provisions by the Layworkers for their own protection. In our Churches certain amounts are being paid each year towards the support of the men by the local Church. The National Missions Board is being the payee of the annual salary. We believe that the Pensions Service System should be initiated in this Presbytery. The National Missions Board to pay its share of the ratio of the salary Pension premium, the Local Church to pay its share of the premium of the Pension when computed on the ammount it pays the Layworker, and the premium payment of the Layworker. This should divide the burden of the Pension as under the original plan and would certainly be a great protection to our Layworkers. It would be a definite encouragement to young men.
We are therefore considering the following resolution for adoption at the Presbytery meeting.

Resolved;
That whereas the General Assembly of 1940 urges all Presbyteries with Layworkers to provide for them under the Service Pension plan,
and that whereas no such provision is made for the Layworkers of the Alaska Presbytery,
that the Alaska Presbytery urge the acceptance of the Service Pension plan for all Lay-workers who shall be employed in its bounds,
And that whereas the salary of the Layworker is paid by the Presbyterian Board of National Missions and the local Church, upon their mutual consent with the Layworker this plan shall be put into force in the field at the time of the Layworkers appointment, with the three parties each cooperating in paying their ratio of the salary Pension Premium.

We are soon to leave for the meeting at Haines where I will preach the Moderator's sermon, March 26th to open the meeting of Presbytery. If there actions here that you disagree with then let us know. A letter sent here would probably arrive too late. So if you sent it air-mail to Haines it would probably arrive before the opening of Presbytery.

Cordially Yours,
Paul. E. Whiteside

Narrative Report of the Klawock
Field.

The work in Klawock moves in spurts up and down. One day the work seems definitely to be picking up and the next it appears to be sinking out of sight. We do ask ourselves over and over the question of whether it is worth it,and then find another way to go at the problems that confront us in this town.

Our Church closed its fiscal year with its biggest budget in many years. It was encouraging to have them make plans for an Every-member Canvas in the Fall and to plan a budget of benevolences and giving. The one discouraging element was their failure to show any willingness to assume any of the Burden of self-support for the Minister. It rather made us feel rather bad that after one year of work among them the people did not have more respect then that for what we had been trying to do. We told them very frankly that if they felt unable to do their share that they would probably be looking for another minister and that one of the other Native Towns who were willing to help would be given the opportunitywhile they would sink to a Layworkers status but it seemed to make little or no impression upon them.

The next week in response to our invitation to come and be our visitors the Church from Kake came on a Gospel trip. There were very few of these people who had ever before been on such a trip. Itwas all new to them. Many of them were men and women who were converted on the trip of the Klawock Church to Kake. They did a great work and more than 64 persons were converted. The Peratovitch-Demmert Feud was broken and for the first time in a long time we have hopes that the two may forget their troubles and worship to-gether in the Church. The trail of envy and Jealousy and ill-feeling common after such Trips was left behind and we are hopeful that in the long run the work will be helped rather than hurt. A large collection of more than $160 was taken up for the visitors,together with many gifts.

Our own feeling is rather low over the failure of our people to show any desire to-wards self-support. We can see great possibilities in the field but the selfishness of the attitude of the people makes one wonder how far you can build a Church upon such a foundation. It is possible that in another year they may change and something may be done in the Fall. If the people fail to respond then we do not feel that they are trying to have a minister. The need,of course,is all the more underlined that something be done,but that has been their great talking point for years and other fields have been neglected at the need that is being presented in Klawock. If we knew of a single Native man to recommend to this field who we felt would fit it we would recommend him. It is very certain that a White leader will only be able to go so far, and that a Native man might be able to find the answer,for the people would accept him as themselves.

Our Church is sending its first Elder-delegate to Presbytery in many years. He is Judd Travers,a White man,and one of the old pioneers who drifted into the country many years ago. The women are sending their Delegate to Haines,and the Minister is to preach the Moderator's sermon. Our Church should be well-represented.

March 19, 1941

Rev. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

Thank you for sending me the pictures presenting the true side of the condition of our property.. Please secure an estimate of the cost of repairs that are necessary and needed, and submit the figures to me and we will try to work out some plan whereby these repairs can be made.

I am sorry to hear the word about Bill Young. I do hope things will right themselves and that his stay in Craig will not have too many heartaches. He seems to be a devoted young man.

Cordially yours,

EBK:B

ALASKA

March 21, 1941

AIRMAIL

Rev. Paul E. Whiteside
c/o Rev. Ralph K. Wheeler
Haines, Alaska

Dear Paul:

The only possible objection that I can see to your resolution is the fact that the native workers are not permanent workers. You can appreciate the fact that the pension plan is valuable only in the case of a permanent worker. For example, if one of the native workers serves for two years and then drops out, of course, the plan is automatically cancelled. Therefore, I suggest that you add the words "permanent lay workers" to the resolution. It would be absolutely impossible to set up the program for temporary services. I am quite sure that the Board of National Missions would not be interested in any other thing save a permanent set-up.

Thank you for the fine inspiration that you sent about the return visit of the Lake Church.

Cordially yours,

EBK:B

ALASKA

March 24, 1941

Rev. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

If you can influence the church to increase their benevolence giving and also lead them to assume responsibility for the physical property I think you need not worry about the failure to lead them in taking over a part of your salary. Let me urge you to lead them in paying the bills for repairs on the church property. That is something that is at home and it is something they can see. It certainly would be a relieve to us and I believe a help to them if they could and would pay for the physical repairs on the property.

Cordially yours,

EBK:B

ALASKA

Klawock,Alaska
April,2,1941.

Dr.Everett.B.King;
Presbyterian Board of National Missions,
156 Fifth Avenue,New York City.

Dear Dr.King;

Thank you for your letters of March19th and March 24th.They mean a lot to us to know that you are constantly aware of the smaller problems of the isolated villages. It helps us to keep on our feet when we know that you,too,are wide awake to what may be happening.

The final report of the Church indicates that we have not had too bad a year. The total Congregational Receipts were $429.00 for the year. The total Congregational Benevolences were $195.30. The Congregation has promised to pay for the year ending $35 towards National Missions, and has made a budget item of that amount for the coming year. In many ways they have come through in much better financial condition then we had anticipated.

We have been trying for some time to persuade our people that they should assume the work of repairing the Church,but they cannot see it. This is their Characteristic attitude."We built this Church ourselves many years ago,and we have repaired it,and kept it up for years. We have never asked the Board of National Missions a penny for this Church. Now the Church is so far gone,that we do not care to put money back into it, for we feel that the money would only be thrown away. Our present Church does not begin to answer our needs and we want a new structure. The Board of National Missions has built Churches in other towns with not nearly the field that we have,such as Juneau,and Wrangell. We want a new Church and we will do our part for a new Church,but we will not put more money into the old building."

The part that they would be willing to assume in the building of a new Church is a problem. How far they would be willing to aid is something that we have not been able to pin them down to.They might do a great deal, and they might assume the attitude that is too common these days,"We deserve this,now give it to us".They might make some promises,and take a loan,but would they keep to those promises,and would they continue their payments on their loan? We believe that they would be willing to assume a loan of $2500 as their share in the construction of the building to be paid for in a period of 20 to 25 years. That for a native Church is a greater contribution than you may realize. Yet,they would need a grant that would be several times that amount to build an adequate building.

Money can be put into repair and fixing up of the Church but at its best the Church could only last for a few years,and it is a very dubious investment of the money in an old structure such as the present one.If we are to do the work in the field,then the field deserves the proper equipment in order for the work to be done.

We are mindful of the terrific pressure that you are laboring under these days,in trying to keep your budget in trim,and to carry under the heavy load of the War,with its many problems that call for action. We frankly do not know what is best under the circumstances,but we are only trying to picture the conditions as we find them.The Church structure could probably be repaired and put in good shape for $1,000 but then it is probable that the building would not last for more than ten more years. If you feel that it is worth the investment then perhaps we can try with help from the Board to try to put the building into some kind of shape.It might be that we could pay part,and that we could borrow part on a loan from the National Missions Board,we have,however,indicated the attitude

that prevails among our people.It is definitely against their wishes to repair the Old building,and they are all ready to build and to aid in the building of a new Church.

There is one other factor that we should not forget in this field. We are faced with either a fight or death of our Church. The Catholic element is getting stronger,and the Catholic Church has promised that it will in the next year or two erect a new building here for its Catholic constituency. The Catholic members are planning on that new Church,to more or less mark the end of our work. We must act soon,or find that we have lost out here on our opportunity.

You will find no recommendation from the National Missions Committee. In the Presbytery at Haines, we asked for permission to present our field problems to the Committee,and they were unable to allow us any time in their meetings. We told them then that we had to have something done,and that since it was impossible to have a hearing we would present our case at headquarters,and that you could turn the whole matter over for further investigation to your General Missionary,when he arrives on the field.

It is no picnic,here,and often we have wondered if the work could not be done as adequately and well with far less expense to the Board if we could get a White Layworker into this field. There is no Native man in the Presbytery who would be acceptable to all of the various people in the town,but a White Layworker would be acceptable. If he were backed up by the General Missionary then many problems not now being solved could be solved with the money that would be freed from the present budget of the field.The issue to us is clear,that we must either build for new Standards, or we must lower the standard of leadership and continue on the same plane with our present equipment for the next few years,and eventually either lose out or be forced to build anyway.

Cordially Yours,
Paul. E. Whiteside

Klawock,Alaska.
April 2,1941.

Presbyterian Board of National Missions,
156 Fifth Avenue,New York City.
Dr.Everett.B.King,

Dear Dr.King;

Thank you for your air-mail letter of March 21st,for it came at the very moment when the question was being raised in debate in regard to the Pension plan for the Churches. It settled the whole argument effectively. All Layworkers signed applications for their admission into the Service Pension plan. All Churches are planning to pay their ratio of the salary,that they will pay of the Layworker, or minister in Local Support. We are leaving the arrangements in the capable hands of Mr.Booth ,from Sitka,who is well experienced in this work.

It was a very successful meeting of the Presbytery. You may expect to see some far reaching results. The first promising indication of the meeting was the part played by the Native Elders,and Layworkers in the work. They were very active, in sharp contrast to the steam roller tactics of Presbytery so much in evidence in past meetings of the Presbytery.

You will hear many reports and suggestions from the various Committees. Sometimes these committees are a little slow in acting, and because there are some things in which we believe action should be taken at once I am writing as the new Moderator to see if we can find the answer to certain recommendations that will be given some time in the future by these Committ ees to you.

The First suggestion is that in order to help the new Missionary, who will be assigned to the boat,to become adjusted to our problems,and in order to attack some of the specific problems we are facing in the most fruitful manner possible,that we have in the late fall a series of Traveling Clinics to our Churches. The plan suggested is that the New Princeton-Hall visit all the Churches possible with a definite plan of action. We all feel that we must do something to answer the various needs of our Mission Churches. The program must be twofold,that is,both Evangelistic and Educational. The Presbytery recommends that Water Soboleff be granted one full month off, with full pay,to represent the Committee of Christian Education. The Clinic would be held in each town at the Churches. The local minister directing the work in his Church. The General Missionary,and Walter Soboleff, each attacking the different problems,along with the minister. The Courses of study that could be offered in such a direct program could include,Sunday School Leadership training,Eldership Training,Courses for the Layworkers, Courses for the Women's Societies,and emphasis upon crystalizing work in the minds of our Young People that can later grow into some type of organization for the Young People of Southeastern Alaska. In the Evenings, Evangelistic services could be held that would shake our Churches out of the summer,and fall slumps into activity. The suggestion is as practicable a one as we can present,to answer the needs of our Native Churches. It could be a great boon to your new Missionary on the Princeton, and its effects upon the people of our Church can be tremendous. This is more or less the purpose for which the boat is designed,and it is a fine way to emphasise its future work as it is introduced to the Churches in this manner. There is no additional expense involved. We are only

asking that you allow the Boat to be used in the fall for this purpose, and that you will allow Walter Soboleff to accompany the boat on full pay to aid in the carrying out of the Clinic instructional and Evangelistic program. Naturally, if more than one man could accomapny the boat under such a plan, the work could be that more effective, but we believe that much could be accomplished if only Walter were allowed to speak to his people, and to assume in an ever increasing degree the leadership that he has fallen heir to among his people. We are very anxious to hear from you in regard to this recommendation, which we recently passed unanimously at the Presbytery meeting in Haines.

The Second Recommendation that we passed as a Resolution at the Presbytery meeting was that we have the Fall meeting of the Presbytery. The one thing that makes it difficult to carry on with the Conference type of a meeting, that our Church needs so badly, is that we do not have the money to underwrite the expenses of such a meeting of Presbytery. Our Presbytery is anxious for such a meeting, but we do not have the money in the Treasury. An invitation is ready from the town of Klawock to entertain such a Conference in which we could bring to-gether the leaders of our various groups, and put into action as a unified Church, many of those plans that cpuld be put into effect with the later Traveling Clinics, that would follow a few weeks later after the meeting of such a Fall Conference. It sounds like a big program, and it is necessarily, because in recent years we have lagged behind so far, that we need a good shaking up, if we are to bring our Churches up to the work that they should be accomplishing. If The National Board will be able to underwite the expenses that are necessary for the New Princeton-Hall to make the necessary trip to bring and return Delegates from such a Presbytery meeting, then we at Klawock are willing to entertain a Conference meeting of Presbytery. It may not be practicable to continue a Conference of this type each year but it can be very fruitful at this time in uniting our Church leaders, and giving us the stimulation necessary to lead our Church people Forward.

Our people are just beginning to awaken in their sense of Loyalty to what their Church means to them. We must put out a program that will enable our new General Missionary, and the New Princeton-Hall to be put to the most fruitful program that it is possible to have. A few dollars invested, now, will bring us untold results, both spiritually and economically in the raising of our Church standards. The attitude of our Native people in this last Presbytery meeting, indicates that they are now ready to act and it is up to us to see that the momentum is not lost, but that they will continue to go ahead. We are anxious to hear from you in regard to this second recommendation that was passed as a Resolution at the meeting of Presbytery. It takes time, and it is work to arrange such a program, and if it meets with your approval we will go ahead with plans.

Cordially Yours,

Paul E. Whiteside

April 14, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

Thank you for your interesting report of the meeting of Presbytery together with the two fine and ripe recommendations. I think the suggestions are full of fine possibilities.

Cordially yours,

EBK:B

ALASKA

April 21, 1941

Rev. Mr. Paul A. Whiteside
Klawock, Alaska

Dear Paul:

I do not see any hope of finding the necessary money to build a new church in Klawock any time soon. However, there is nothing like being prepared so I am going to suggest to you that you get me the estimated cost for the construction of a new church and let me have the figures. I am quite sure it will be another year at least before we could consider a new building for Klawock.

Cordially yours,

EBK:B

ALASKA

Field Report.

The town of Klawock has had a bad reputation for many years. There was a time when Mrs. Whiteside and I very innocently resented all remarks that were made about the people of our town. We have changed for while we disapprove of such remarks of any people we must frankly confess that after having visited all the other towns in Southeastern Alaska and having worked with other peoples that it would be difficult to find a field where the men and women need the Gospel of Jesus Christ as their Saviour worse than in the field we serve.

Our Church has been serving this communtiy for more than forty years. The above statements may seem discouraging to our Secretary but to us they constitute a Challenge. The situation indicates that our Church and its past program has failed to answer the needs of our people. We must use more modern methods and more modern equipment if we are to drive the message of Jesus Christ home into the hearts and lives of these people.

We have a great deal to learn about these people after one year with them. We sometimes feel that we have not been gaining ground but that we have lost ground. Yet, we have seen a small morning attendance of irregular attendants at the Church grow into a regular substantial group of people upon whom the Church is being rebuilt. The few Decent Christian people in the community are those who attend the Church service in the morning. We make the standards too high for anyone else to be comfortable in Church if they have any other motive than devotion and worship. The Evening services have not been very encouraging and there have been times when three or four of us have carried on. It has taken us a while to find the solution to the Sunday Evening problem, but we feel that we may now have the answer with a Educational and Evangelistic program that reaches all groups of our people. We have tried many methods, but all of them seem to have their difficulties. It keeps us on our toes trying to find the answer to the puzzels. If a man has no conscience he could be lazy, but if he has any love for Jesus Christ and any desire to save men and women then this field has one of the greatest of challenges.

If you were to walk down the street of Klawock and look at each house as you passed it, you would be amazed at the amount of sin and ungodliness that could be found among our people. A census of the town would reveal less than Five women in the town who are morally above reproach in the livesthey lead. In the past two years there have been four unexplained murders among our people, with no attempt having been made to solve them. More than ¼ of the annual income is spent on liquor. We have the highest ratesof Tuberculosis, and of Veneral Diseases of any village in the territory. There is not a single crime that you will not find listed in an active form among our people. In the center of all this is the Church. There is a small handful of Christians who go on year after year unwilling to let everything go. These are the leaders in the Church and it organizations. It is from this group that everyone of the leaders of the town organizations is chosen every year.

It is a long slow job that confronts our work as messengers of the Gospel but we have no right to quit. The future before us is one of Challenege and promise. We are winning a person here, and another there. In ti time we hope that things will be different. Indians are a peculair people for the more that you do for them, the more they withdraw into themselves. We settle a bad situation and straighten up a life and then that person is ashamed and goes over to the Salvation Army to start a new life. It seems tha work that we did has gone and that we will never profit by it. That is our greatest trial of patience.

The Easter season marks the beginning of the Spring work and it usually indicates the falling away of Church attendance until it is a struggle to maintain a service during the Summer months. The Easter Season this year was highly successful. We had the largest crowds at the Easter Services in many years. The Church gave us a surprise in a Easter Basket which was a shower for the newcomer we expect in the family the last part of the summer.

There are times when the work is discouraging but we have no intention of e stopping. When it seems that your resources are about exhausted and that you do not seem to find the answer to the problem then something happens and the work takes on a new life,and there is an additional spurt that sends you ahead again.

We are planting a new Orachard in the back yard after having torn down an Old wood shed and Water system that has not been used in a long time. We are hopeing that this example may seek to encourage some of our people to also try to develop small orchards along with their gardens and their Flowers.

The Missionary Society had a Dinner this last month that many people attende they are using the money to buy Paint for the Church and the interior is to be redecorated.

Klawock,Alaska.
April 27,1941.

Dr.Evrett.B.King.
Board of National Missions,
156 Fifth Avenue,New York City.

Dear Dr.King;

The hoped for results in the passage of certain correcting methods of procedure,in the work of the Presbytery,are beginning to have their desired effect upon the native leadership,that we have been seeking.

In previous letters we discussed the possibilities of winning certain young native leaders to assume leadership among our churches,as Layworkers and ministers,for the future Church. Some of these men have disappointed us. Alfred Widmark says that he wants money, more than he does the work,and is unwilling to make the sacrifice. Fred Paul states that he wants power, and has chosen that avenue. These were two men we had hoped would go to school to be trained for Ordained ministers. We failed to get them.

In other directions we are encouraged with the possibilities. Arthur Johnson of Kake is one man that we have been trying for several years to interest in the Laywork. He is beginning to show the interest that indicates that he may be prevailed upon to accept an appointment next year. You will recall that two years ago he was our Native Commissioner to General Assembly,and that he is one of the finest young native leaders we have in Alaska. He and his wife are very talented in several lines. They are both fine musicians, and during the recent meeting of the Kake Church with us here he showed a fine power as a speaker. He was the spear-head of the Evangelistic endeavors that won more than 65 converts, during their visit here. He holds back because of his lack of training,and yet he has trained himself to the place where his education is far superior to any other Leader we have among the natives, with the exeeption of Walter Soboleff. He possess's the type of leadership

for which we are searching. His commonsense,poise,talent and Christian life, are all those things we crave in a leader. There is not an minister who has not spoken to him,at one time or another,about the Laywork. We believe now that he will with a little persuasion accept an appointment. You have three possible fields in which he could be placed next year Angoon,Kasaan,or Kluckwan. He has a large family,although he is only 31,and his salary should not be less than on a 8 months basis at $75 a month. He is a man of whom you would be proud to number among your workers on the field,and he can weild a great influence among his people.

Where to place him,is the problem. It would all depend upon the budget. You all ready have a budget from past years at Angoon and a partial one at Kluckwan. In Angoon you have Sam Johnson,who while a good man,is set and does no study or improvement of himself as a leader. He frankly states that he only holds to the work until a younger man can be found. Angoon is his home town,and he is limited by the commercial and kinship interests that he has there. If he were in any other place,he might be acceptable,but he is not now,nor will he in the future furnish the aggressive leadership needed in that field. If your budget does not permit you to place new layworkers in the fields of either Kluckwan or Kasaan then Arthur Johnson could give you the needed leadership at Angoon. We know that the Church of Kake is planning an Evangelistic trip to Angoon next fall,and this would be the needed stimulus to enable Arthur Johnson to get a grip on the field with the backing of his own relatives.

If the budget would allow,it could also be a profitable thing to give Arthur a chance in which to find himself,in one of the smaller,and more neglected fields. Last year you had a Layworker at Kluckwan for 4 months. If you could increase that period to 8 months you would do a great thing for one of the finest smaller communities in the Presbytery. They would accept Arthur gladly, and would do their share towards his support. It has been an old village, but now there are a large number of young married couples,and it is beginning to build up. We need a man in their for 8 months in the year. The town is not large but

its 125 inhabitants are all Presbyterians, and they do give $15 a month to support their Layworker during the limited time they have him. They are a very loyal community and all work to-gether. The feeling between the people of Haines, and Kluckwan is not good, and no man will under the present conditions ever be able to do justice to the two fields. The two fields each need their own leader. It would increase your budget about $350 for the year, but in turn you will be gaining a strong leader. We feel it is well worth the investment.

We have other leaders to suggest to you, but we suggest them in the order of their importance and possibilities of usefulness to the Church. It is still true th that Arthur has not committed himself, but that he is so much closer than at any other time, that we feel that we can get him. If you could send him to either Kasaan or Kluckwan next year, we feel it would be fine, but if the budget is too restricted then we feel that he should make a fine successor to his Cousin Sam Johnson at Angoon. Let us know your feeling in the matter so that we will know how to continue our attack in winning him as a Leader.

Cordially Yours,
Paul. E. Whiteside.

May 5, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Whiteside:

Thank you for suggesting the name of Mr. Bailey for Haines or Ketchikan. I have a possible one for Haines and I think I already have a man for Ketchikan. I shall, however, keep Mr. Bailey's name for reserve.

I am interested in the possibility of Arthur Johnson of Kake entering into the lay service. I wish you would have Johnson write to me and present his application. I think that would be a way to approach him. You might ask him to set forth his qualifications and to give the reason why he would be seeking this type of service.

Cordially yours,

EBK:B

May 6, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Whiteside:

Thank you for your stirring report. Certainly Klawock is in desperate need of the saving Gospel of the Lord Jesus Christ. I pray and trust that you may grow in grace and will be able to let the people know whose you are and whom you serve. It is only by personal testimony that the power of the Gospel is promoted.

Congratulations over the coming event. I shall anxiously await for the word of the arrival.

Please pass on to your missionary society our appreciation for raising the money to buy the paint for the church and the interior redecoration.

Cordially yours,

EBK:B

ALASKA

May 8, 1941

Rev. Mr. Paul E. Whiteside
Alawock, Alaska

Dear Mr. Whiteside:

In accordance with our letter of October 15th we now enclose our Board's check for $37.50 covering the balance of the supplement to your regular salary which was provided by the gift of Mr. and Mrs. John H. Scheide of Titusville, Pennsylvania.

Cordially yours,

HEW:B
Enc.

ALASKA

Klawock,Alaska.
May 17,1941.

Board of National Missions,
156 Fifth Avenue,N.Y.City.
Dr.Everett.B.King.

Dear Dr.King;

We are happy that you are moving so rapidly in the filling of the vacant fields of Haines and Ketchikan. It means so much to keep the work up to full strength.

We have written to Arthur Johnson of Kake to write you,and to send in his application to Laywork. We have made it clear to him,that he should do so as soon as it is possible,in order that arrangements can be worked out for his placement this Fall,if he is accepted. We hope that he will write to you. We find that these native people are very negligent with correspondence,and we have to torment the life out of some of them,to get any response at times.

We are sorry that we have nothing as yet that we can report on the estimates of costs for a new Church building. We are trying to make estimates on the amount of materials that will be needed,but with the rising and fluctuating cost of building materials,it is almost impossible to say what would be the cost to-day,or a week from now,for the building. When we have the figures completed we will send in a report.

Our women were very much excited over having Miss Rachel Benfer with us for a day. She gave them a good stirring up,and helped them to see many things to which they had been previously blind. It made us quite homesick to hear her talk in her Southern manner about the Southern Mountains. If at any time you think it best,either for our health,or for the work to take us out of Alaska,we would like to go back to the Mountains to work.

Father Matterhorn,Catholic priest,who was Coach for the Fordham Football players at the Cotton Bowl this last New Years,was here for a few days making quite a lot of trouble. We lost no members,but he left a trail of discontent. We understand that he is to visit all the Mission stations on this trip through Alaska. He is a man to watch. The Catholics are definitely on the March up here. They will be hitting us in our weakest spots. We are no prophets,but we think the most likely spot they will hit us will be in the Educational set-up. We have no Alaskan College that is really meeting the needs of our people. That is the first attack of the Catholic Church,so watch for a Catholic College. It could be the most disrupting influence that could be exercised against our work as a Church.

There are two aven ues of Education,and Publicity that we are not utilizing as a Church here in Alaska. These avenues are being invaded by other organizations of the Free lance type. We can strengthen our position with an intelligent use of these two methods. One is radio broadcasting, a fine program could be built up of transcriptions in which you could give a series of lessons,or programs could be worked up by individual Churches in the states, of a missionary character.Our Church organizations are continually looking for an outlet. It seems to us that here is an idea that is worth considering,for it would appeal to many Churches. They could transcribe a fiftteen minute program of a Missionary nature to be broadcast. They could raise the money for that broadcast,and it could be broadcast over an Alaskan station under a General Presbyterian Program. We believe that

the idea would be very popular, and it certainly could mean a great deal to the work of our Church in that it would stimulate not only the Home Church to a recognition of the work of the Church, but also would be a eye-opener to the Missionary Churches in Alaska. A number of Churches taking such a project for the year would insure a continual weekly program for the year.

The second avenue of Publicity that we have not developed, although we have talked about, is the publication of a Church paper for our people. It has meant a lot to this Church to have a small bulletin each week. Our people look forward to it eagerly. We have no paper for the common people of Southeastern Alaska, that is reaching them. They are isolated in their villages from each other. When a boat arrives they are there to see who it is, and to enquire about friends in other towns. A Church paper could bind our work together as a unit and would influence tremedously the growth of our Church. It is a new field in which we can develop our Evangelism. In Sheldon Jackson you have more than $10,000 tied-up in a print shop. A paper can be published there at Sitka with the correspondents from the Churches turning in their local news, without a great outlay of expense. It is a great experience for the Younger people in training at the institution. The School at present does issue a school paper but it has its purpose, and it does not begin to approach the problems that could be approached by such a Church Paper. It beginnings can be modest, or large but if each Church does its part, it can be a great instrument of Education and Evangelism.

Cordially Yours,
Paul E. Whiteside.

Klawock,Alaska
May 19,1941.

Presbyterian Board of National Missions,
156 Fifth Ave,New York City.N.Y.
Dr.Everett.B.King;

Dear Dr.King;

We hope that we are not giving you a headache with all the mail we are sending to you lately. It seems that each day new things are arising in the way of opportunities,that we dare not overlook. Plans that we have been thinking of for months are beginning to come out,and all in all there is present a forward movement that is keeping us very much alert, and filling us with a sense of urgency.

We mentioned recently the possibility of an expansion into the native village of Tenakee. We have just received the full survey of the situation. In Tenakee there are about 300 native people. There is not a single Church,or religious group functioning there at the moment. The Catholic priest makes a yearly pilgrimage to Tenakee,The Salvation Army General pays one visit a year, for they were forced to discontinue the work in that place from lack of funds. There is one liquor store in the village, which is the only social outlet that the people possess. Those people are all members of some Presbyterian Church in the Presbytery. They need Christian leadership desperately. It is a very hard field,but it is there wanting us to come to them and to help them.It is a real challenge to our Church.

The people are limited in their Education,and they have very little background in speaking the English language. They are one of the most primitive groups that we have in Southeastern Alaska. They cling to their older native beliefs and customs tenaciously,for they have little opportunity to do anything else,or to learn anything else. They need a type of leadership that will sympathize with their problems. The leader they need must be an older man of a proven Christian Character who is one of them.

The people from Tenakee have many relatives in the village of Angoon whom they respect and love. It has been demonstrated this last year the effect that the visits of villages of relatives can have on each other,in the visits of Kake and Klawock with each other.

This is a plan we suggest,in which we can take over the Challenge of that field,and make our drive to win the people to Christ. In the fall have the General Missionary take a Gospel Group from the village of Angoon to the village of Tenakee.The leaders of the group to be true Christian leaders,and workers,within the Presbyterian Church of Angoon, and related to the people of Tenakee.A series of Evangelistic services will be held,and the people as they are converted,taken into the Church. A Congregational meeting called,new Elders elected,and the man to be the Lay-worker to remain in the field to continue the work after the Gospel group has left. This Layworker,to be,should be the spear-head of the attack of the Evangelistic meetings,so that he will be recognized by the new congregation as their leader in the Church. He should then proceed with the help of the Board to erect a small Chapel in Tenakee, in which the worship services may be carried on. His job will be to draw to-gether the people into a Church,he will be the breaker of the road.

We have located a man in Angoon who has the experience,training and background to make such a plan of attack on the Tenakee situation successful. His name is Bob Willard a man of about 50 years of age. He was for many years a Captain in the Salvation Army until he came to

feel that the Salvation Army was not answering the need that should be met among the Native people. He has since come into the Presbyterian Church, or at least has asked to come in. (We are a little uncertain as to his action in the matter.) He is a straight,honest,Christian,and a leader of the type that we need to start in this field. His Education is limited,but what he has meets the needs of that particular field in a fine way. We have not conferred with Bob as yet,as to whether he would be willing to come into Laywork. We are writing to him and trying to determine whether he is willing to go into the work. We are asking him to write to you an applicatio n. We do not know whether we shall get him,he has several children in Sheldon Jackson and is thoroughly convinced that the Church has the answer to the needs of our Native people.

In the light of our little experience here and in talking to our Native leaders this seems to us to be the best suggestion that we can offer in answering the Challenge presented to us in the field at Tenakee. We are convinced that the time is more than ripe for us to make a move in that direction.

Cordially Yours,
Paul. E. Whiteside.

Klawock, Alaska.
May 19, 1941.

Presbyterian Board of National Missions,
156 Fifth Avenue, New York City
Dr. Everett. B. King;

Dear Dr. King;

We are at it again. Not only in plaguing you with letters, but after the Layworkers of native origin.

We believe that we have the second Layworker of the week. We mentioned him some time ago in one of our letters to you. This man is also from Kake, and his name is Willy Dugaqua. In our previous letter we gave you a a complete story of his interests as a possible Layworker.

It was impossible for Willy to go with us to the meeting of Presbytery, for his Aunt died in the village at just about that time. It was necessary that he cancel any plans of Laywork. examinations by the Presbytery.

We had his wife with us during their visit of Kake to Klawock recently. She says that she is ready to go into the work, and she believes that Willy will be ready to go into the work.

Willy has had in the past one weakness, that he has fought hard to overcome, and has been successful in overcoming for the past year. That was the weakness of drinking and occasional bottle of liquor. He was not a heavy drinker, but he was one who did drink at times. That was his great weakness. His desire is never to touch it again, and he has resisted for the past year. He may not be able to hold up this summer, although he is trying hard not to break down.

If Willy can get through this summer without drinking, he may turn into a fine worker. He is having his battle, but as long as he is kept busy at Christian work and given no opportunity to get out with the sporty gang that drags him down, he is all right. We believe that there is a lot of good stuff in him, and that he may be able to fill the work on an eight months basis at Kluckwan quite satisfactorily. It is possible that he would fail us, but he has so many good points, and is talented in so many lines, that we think that he is a good man to give a trial to.

We are pounding after him just as we have been after Arthur Johnson. We are asking him to send to you an application to enter into the Laywork. We hope that you will be able to hear from him soon. While he is not the man that Arthur Johnson is, he still shows promise of real leadership. His problem is the identical problem that George Betts faced at the beginning of his ministry, and George Betts is to-day the best man we have in the field.

Cordially Yours,
Paul. E. Whiteside.

Klawock,Alaska.
May 19,1941.

Board of National Missions,
156 Fifth Avenue,
New York City.
Dr.Everett.B.King;

Dear Dr.King;

Here is another letter from me on the same day. It has a little more encouragement than the last letter and we hope that you will feel, as we feel the urgency of the last news that has come to us from the Alaskan work.

We have just received news of Arthur Johnson in Kake,from Andrew Wannamaker who will be with us here this summer working in the field. Yesterday,before leaving Kake,Arthur told Andrew that he was ready to enter the Laywork,and that he would like to go to Kasaan. That is one of the best bits of news that we have received after all this plugging to get him.We hope that nothing will arise to keep him out of the work for he is an A-No.1 grade.Kasaan desperately needs his leadership,and he will meet the challenge of that work.It is too bad that he is a Thinglet and that the field is Hyda,but he has the capacity to adjust himself.

In recent years we have not been expanding as rapidly as the country,and there are at least two fields into which we should have gone in recent years,that we have not even visited,and yet those two fields are definitely in need of our leadership. If you have not received a letter from Tenakee you probably will. That is a small town of about 300 people without a single Church of any kind,and only a small Salvation Army corps. They have asked repeatedly that we send them a man,and we have never done so.They are again begging that we send them leadership. It is a native village with a good sprinkling of white people,and it may be well for us to investigate its possibilities.

A second field that has grown right up in our midst and we have neglected,is the field of Port Alexander, There is a permament settlement of more than 600 people. There is an Norwegian Church,but there is no man there,and never has been peramently.There is the Native and White set-up very similar to that which exists in Craig. We should investigate the possibilities of expanding into that field.In the Summer time the population of this little town may swell to more than 5,000 temporary residents. It is one of the important points in the Trolling industry.

If we are going ahead let us do so in cleaning up on some of our neglected opportunities,as well as in the reinforcement of our present positions.

There is one other man who has been brought to our attention. It seems that several years ago we had a young man graduate from Sheldon Jackson,named Andrew Johnson. He was a member of one of the strongest of all the Native clans,and a natural leader. He went away to school,and to Seminary. Later he married a girl in Arizona of the Navaho tribe,and he became a missionary to those people. The reports show him to be about 40 years old. We cannot locate him among our Missionarys,nor can we find any clue of him. He may be in another Church,he may no longer be in the ministry,we would like to find out if he is available. He would certainly be a great help to the work here,if it were possible to have him. We do not know his history,or what may have happened to him in the Arizona work, and all we can find out about him is of the barest outline,but it may be that we are overlooking a real leader of the Alaskan people.

This is the latest news of the Presbytery, that we feel may be of value to you, as you continue to plan the future of the work.

Cordially Yours,
Paul E. Whiteside

Klawock,Alaska.
May 20,1941.

Presbyterian Board of National Missions,
156 Fifth Avenue,New York City.N.Y.
Dr.Everett.B.King;

see our letter to Dr. B. King

Dear Dr.King;

This last Sunday we visited the Craig Church and had a communion service with the people. They are all very faithful and loyal to Bill Youngs. It has been a very difficult situation, with the shifting of the population about between Craig and Sitka with the Air-Base work at Sitka. He has met the situation in an outstanding way. Any man who can go into any Alaskan field,and particluarly the field at Craig,and have it become part self-supporting under such adverse conditions is a good man. To us his work speaks far louder than anything else that could be said about him.

Your letter of May 5th has been quite a shock to Bill and his wife, who feel that they have been doing a fine work. Helen will be having a child next fall,and it has really upset them a great deal.

We do not know your plans for the Craig field,but after having worked in that field,and after having seen the results that the Youngs are getting it seems to us that it would be well to review the facts of the case again before you make any change in the present-set-up.

We have always contended that Craig is large enough,and constitutes a Challenging enough situation to warrant an ordained man. In the trying days of the past four months,their support of their man is an indication that while they are in numbers a small group that they are at least worthy of a trial. It is a difficult field,and it would take some time to build up the field,but it is promising.

It would be too much to expect to return the field to its former basis of part-time.The two Churches of Craig and Klawock,are very different situations. They are far apart in their outlooks and in the conditions that surrond them. In the two towns are a total of more than a thousand people in the ~~summer~~ winter time,and more than three times that number during the summer. It is too much to expect that any man can ever do them justice on a part-time basis. It has been this policy in the past that has resulted in the death of much of our work in the two towns during the past ten years. It is too much exposure,and strain for any one man to do the work. Consider the fate of the three missionaries who before us tried to handle the work. Mr.Faulkner died of a heart attack that was the direct result of overwork. Mrs.Hall caught Arthritis and they were forced to leave the field. Mr.Kaiper labored under too heavy a nervous strain,and the results were disatrous. We worked at the work almost a year,and we have not recovered from the physical drain of the work yet. There is no need for such a situation,when the appointment of the Youngs to the field has not cost the National Board one cent. Frankly,any return to the situation that existed in the past,at just the moment when Klawock and Craig are beginning to show returns to life would to our asking to be transferred from the work.

A native Layworker will not be acceptable to the people of Craig. The congregation is composed of a mixed racial group of whites, Thinglets, and Hydas. The greater proportion of the town is made up of white people. The only acceptable type of man to meet the challenge of the field must be a white man. This is a White man's field, just as Angoon, or Kake, are fields for Native men.

If you are contemplating moving an ordained man into the field at Craig, we would like to see our friend Bailey appointed to that work, if he has not been placed in one of the other fields here in Alaska. We feel that he could answer the Challenge. If he is in the service, we have another ordained man who we will be glad to recommend to you.

The field is now in a critical stage. Bill Youngs has done a fine job while in Craig, is well-liked by all the people, and loved by his own congregation. The Church is now in first-rate condition, the manse is repaired and completely furnished, the congregation is assuming its share of support. What more can we expect of a man who is doing his best under trying conditions? We feel that the field is ready to have its chance with an ordained man, but that it is not ready to sink back to its former status, or to have a Native Layworker assigned to the field.

We need men who want to do this work in the worst kind of a way. If you are planning on an Ordained man for Craig, and we do not have enough men to do the work that lies ahead of us this year, then we feel that William ~~Yo~~ Youngs deserves another chance in one of the smaller fields. We are doing everything we can to get the leaders from our native group, but we never know how many of them that we will have when we come to the time for the work to begin in the fall. We are convinced that we must present a solid front to our work. We have allowed to many empty fields to go unmanned, and this is having a demoralizing effect upon our work.

We have suggested the possibilities of opening up a new work at Port Alexander and we have tried to point out the challenge of that field. We believe that William Youngs would make a good breaker for the work. He has done very well in Juneau, as a layer of the work for Walter Soboleff, He is doing a fine job in Craig for the coming of an Ordained man. Why not give him a real work in this new field?

It may be hard for you to understand why the Young's have repeatedly returned to the Board money sent to them. It has all been, because they cannot see the same basis of financial outlay as that presented. They contend, and justly, that if you are paying money to Layworkers in other fields with no strings attached, that they should be on the same basis. They have received money in support from the outside, and they have used that with the local support to make the field supporting. Their income has not been very much, in fact we know that it has been much less than that of the Checks the Board has been sending. If you wish to clear up any misunderstanding on this line, then here is the basis on which the whole matter could be cleared up. Assign to the field a monthly salary with no strings attached, just as to all other Layworkers. Then have the money collected for support from the Church, and outside turned back to the Board with no thought of reimbursements for amounts that are not found to equal the amounts expended by the Board for the upkeep of the field. The Young's will accept such a basis, and you will in turn not feel that any funny work is being pulled in the making of the work of the field into a racket. We believe that the Youngs are absolutely sincere in their work, and that outside of an Ordained man they are the best possible couple we could have in the field.

Cordially Yours,
Paul E. Whiteside

June 2, 1941

Rev. Mr. Paul B. Whiteside
Klawock, Alaska

Dear Paul:

I have three or four letters from you and will try to answer all of them at the same time. If I overlook anything you can call my attention to it.

First of all in regard to our friend, Bill Youngs - I do not want to be unfair or unjust to him, to you or to the field but I have definitely decided that it would be best to discontinue his services in our Presbyterian mission field. I have two or three good reasons for this.

First of all, I do not feel that it is wise or best to supply his type of leadership for Alaska in our church. Bill is not an educated man. I believe he is a consecrated Christian but nevertheless our Presbyterian standards have to be considered. If we are to carry on Presbyterian work we should do it in the Presbyterian way. That is the first reason. My second reason for discontinuing his services is that I do not care for the tie-up that he has with the possible split parties back in Seattle. I feel that we should have a solid church in Alaska and not invite any theological splits or trouble. I am quite sure that we are inviting trouble in continuing with Youngs. It might not happen but we are taking chances. In the third place I do not care for the financial arrangement that we have with Youngs. So it is my definite decision and I do not see any reason as yet to change.

I hope you will understand my position. I feel that it is in the best interests of the work in Alaska not only for the present but also for the future.

I was interested in your report of the Catholic priest's visit. I shall look forward to hearing any additional comments that you may have to make. I wish it were for us to offer our Alaska converts a better and higher type of education. Sheldon Jackson is fine but it does not go far enough.

I shall look for additional information from Arthur Johnson of Nake relative to lay work.

ALASKA

I was also interested in what you had to say about opening up the neglected fields like Port Alexander and Tenakee. I wish we had the funds to take care of all of these projects. As it is our budget is limited and we cannot possibly extend our program. I feel that it would be unfair and unjust to take money away from our organized fields and use it in extension work. It is simply a question of trying to make a dollar the most useful in an Alaskan way. At present there is no way that we can enter into this extension work. I am very sorry to have to say this.

Our present plan is for the field of Craig and Klawock to be reunited as prior to Mr. Youngs' appearance on the field. After October 1st you will again be assigned to Craig and Klawock. If you do not feel that you can accept this appointment, please let me know and we will have to make some other arrangements. You could not be transferred to any other Alaskan field. If you could not accept this appointment it would be best for you to let me help you relocate yourself back in the States. I do not want to see you leave Alaska but there is no other course.

Cordially yours,

EBK:B

Field Report for Klawock.

This month has been very full in many ways. In other years the coming of Easter has meant the cessation of Church activities. This has not been true this year. Our people are still planning and working. We do not expect them to finish their spring Church work until after Decoration Day. We have been very proud of their loyalty and cooperation.

The crowd that we had at Easter-time seemed to be the signal for the descent of a large number of raiders from the outside. The Brigadier-General of the Salavation Army arrived the next week and had a series of meetings. They tried very hard to persuade several of our members to join their organization. Their work only strengthened our position. They lost rather than gained by such an attitude. It aroused the loyalty of our people. Memmbers formerly faithful to both organizations came over to the Church. It almost rang the curtain down on the organization. We emerged from the crisis stronger then ever. We did not at any time fight the work of the Army instead we canceled several of our activities to give them a good chance. They now have 21 members rather than the 35 they had before they started their campaign.

At about the moment that we have receovered from this attack the Catholics aroused into life. The Catholic Priest Father Matterhorn arrived for a visit. This time our people again stood firm and we did not suffer the loss of a single member or interested attender of the Church.

It was a very happy occassion for us to receive unexpectedly Miss Rachel Benfer. She did a fine job in giving to our women a new vision of what their work meant. She left behind an inspired group.

We have been busy at other things this month of a different character. An old building and a Watertower system were torn down from the back-yard and in their place we have made a Orchard of fruit trees and bushes. The first of its kind here on the West-coast. We have cleared the underbrush and rubbish from around the house and we now havea 25 ft lawn that we have not possessed before. A hive of bees has been sent for and we hopeto introduce this into the life of the village. Clearing is now being made for the erection of a small chiken-house,and we hope to introduce our people to the value of raising Chikens not only for meat but their value for egg-production.

It may be the work,or the climate,but we have been suffering a little lately from Arthritis. We hope that it is only a passing matter.

We are planning a summer program with the chief emphasis upon Education. Our people are planning on going to the Fishing camps and we are a little uncertain as yet as to what we will be able to accomplish during this summer.

Klawock,Alaska.
April 28,1941.

Presbyterian Board of National Missions,
156 Fifth Avenue,New York City.
Dr.Everett.B.King;

Dear Dr.King;

We were all a little surprised,at the recent meeting of the Presbytery in Haines, to hear Rev.Wheeler announce that he soon expected to be called from the field to serve as a Chaplin in the Army. It would be hard to replace such a trusted man and worker.

We also know of the valiant,and careful work that you have done in sending into our Presbytery the type of men who you feel are the leaders and builders. We are proud of your selections in Mr.Barrows,Mr.Champlin and Mr.Booth,who have come into our midst in the past year. We are greatly impressed with them. We recognize that in these uncertain times you are finding it hard to find the type of men you want in the field. It is with this thought in mind, that we suggest a leader who could fill either the vacancy that you face in Ketchikan,or will face at Haines.

In the years at Seminary we see many different men. It is very rarely that one man stands out from all the rest with a particluar stamp of his own. In those days of my Semiary Education I remember one man who we called Dad, for to all the boys at school he was the Father Confessor,and even the Professors occassionally sneaked up to his room on Fifth floor McCormick to have an occasional talk. He was just a friendly unimpressive fellow but he was true leader. A hard worker,and a straight honest-to-goodness Christian. He was not brilliant,but he studied faithfully and plugged hard. We used to meet for those occasional prayer meetings in his room,and always we went away a little better for having been there. He never had an enemy,and everyone was his friend. He never said anything smart-alecly,but he always showed a rare streak of humor. His personality and study won from us a respect and a hearing that

could not be won from an Orator to an Audience.

In your quest for men to come to Alaska to live. Men who will be sympathetic Christian leaders. Men who will not be numbered among the turnove of
of more than 13 in 4 years, but who will stay a lifetime or until the Job is accomplished; we would like to suggest this man. He has no idea that we are thinking of him. We have never had any communication with him since he left Semimary three years ago, but he never quite loses his place in our thoughts. We understand that his people love him, and that he is doing the sam type of work that he exercised while in Semimary. A good man with common-sense, a Christian, and a man unafraid to work. You need that type of leader ship up here, to mellow and ripen the Presbytery work.

He is far older in wisdom, and Christian experience than in years. He is in his late twenties or early thirties, happily married and working in one of the smaller fields. We would like to see this man considered for either Haines, or Ketchikan. His name is Howard.L.Bailey, and his adress is Chetek Wisconsin. We believe that if the challenge of Alaskan work were presented to him, that he would respond. His rare qualities would do much for the work.

Cordially Yours,
Paul. E. Whiteside.

Klawock,Alaska.
June 2,1941.

Presbyterian Board of National Missions,
156 Fifth Avenue,New York City.
Dr.Everett.B.King;

Dear Dr.King;

It is hard to write this letter to you.We have just returned from a visit to the Government Doctor next door. After a thorough examination he has prescribed that for the next few months I will have to slow down, rest,and rebuild my resistance.

It is a direct result of the situation that existed in the Craig-Klawock situation,that formerly existed in the field. It was too big a physical drain to make the trips in the varying weather that we had during those twelve months. It resulted in a lowering of my resistance to colds, and to various sickness's,that have come one after another. In the past few weeks I have been plagued with Low blood pressure,and its accompanying ills,and this has forced me to let down a lot in the work.

We are happy that this enforced rest comes at the slackest time in the year's work. We will continue to hold services,and to do the lesser duties,but we will not be able to go full strength as we should.

We love this work among our native people,and we would like to continue in it. It is possible that we may have to ask for a transfer from this field next fall,if I do not respond to the Doctor's treatments. We have put in an application to the Foreign Board for Work under them. They have many fields of a similiar character to that which we are serving with you here in Alaska. The climate is much dryer, and warmer, and those obstacles that wore down our resistance would not be present. We could continue this type of work with them,if they would accept us. In a sense we think that there would be larger opportunities. We have always been two people who have never learned to go slow and easy. We must either go at a thing with all our strength,or we must leave it alone. We do not want to rust out,we would rather live a short time and wear out. In the case that there are no openings under the Foreign Board,and it is still necessary that we be transferred,we would like to go back to the Southern Mountains,where we feel there is another great challenge to be met in National Missions.

This field of Craig-Klawock under its past set-up is too hard for men who are sent to it. It is not the work that is hard,but it is the variableness,and change of the climate,together with the heavy rainfall of 160 inches to which a man must be constantly exposed if he is going to do the work right,that works the hardship. A New road is now being built between the two towns and will be completed in the next two years. This will change the present situation a great deal. We do not want to see other men suffer the same tragedies that have come to men in this field, during the past fiftteen years. If we are going to serve these fields, then let us give to each its own leadership. They are only seven miles apart,but that seven miles is like seventy in the winter-time on a small

boat. We cannot judge the possibilities of the field on the basis of the membership in the Churches.

We are hopeing that everything will come out all right, and that we shall not be forced to leave the work here in Alaska. We are constantly praying that God may give you strength to go on with your work.

Cordially Yours,
Paul E. Whiteside.

June 5, 1941

AIRMAIL

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Brother Paul:

Yesterday I received word from Dr. Young inquiring about you relative to your request for Foreign Mission work. I was a bit surprised to get the letter but am sure that you have this matter in your heart. If that is so you will never be happy until you answer the dictates of your heart. I am, therefore, suggesting that you resign as pastor of Klawock Church to become effective October 1st. By so doing, you will place yourself in readiness to accept any appointment that might be made by the Foreign Board. It would also enable us to make plans for your successor. In case the appointment comes before October 1st, we shall make arrangements to try to let you be free. In case you do not receive the appointment by October 1st, we will be glad to extend the time and let you remain for a month or so longer there in Klawock.

Of course, our Board will not be able to pay your moving expenses or traveling expenses back to the States since you have been serving such a short period of time. However, I believe this course is a wise one for you to follow.

Cordially yours,

EBK:B

ALASKA

June 6, 1941

AIRMAIL

Rev. Mr. Paul E. Whiteside
Klawock
Alaska

Dear Whiteside:

I was sorry to receive your letter today telling of your physical condition. I trust that the rest that you will school yourself to do together with the doctor's treatment will bring you back to A-1 condition.

Yesterday I wrote you that I thought that under the circumstances it would be wise for you to offer your resignation to become effective October 1st. With this added news I feel more confident than ever that this is the right policy for you to pursue. We would not be interested in assigning you work in the mountains if that was to be temporary work. I think you will have to make up your mind and decide whether you want to continue in National Missions Work or whether you prefer to work in the Foreigh Field. Your decision will, of course, determine future action and the future course.

Cordially yours,

EBK:B

ALASKA

Klawock,Alaska.
June 12,1941.

Presbyterian Board of National Missions,
156 Fifth Avenue,New York City,N.Y.
Dr.Evrett.B.King.

Dear Dr.King;

Thank you for your very sympathetic letters of June 2nd,and June 5th. We understand much more clearly now your position in relation to the field of Craig, and to the work of the Youngs. We have had at times a similar feeling in regard to some of their work. It is a rather heart-breaking feeling to see the two Churches return to their former status. We can see so much opportunity for both of them when they are manned. They have made progress this year,and they do have a new outlook. We have worked so hard to have both fields manned that it is a let-down. In another year,with the coming of the road,the situation will be very different from that which exists to-day. Then,the fields,and the ir problems will be very similar to any two fields served by a man in the states.

Here,in Alaska, we often write letters to you as Idealists. We see needs that we want to see answered. We grow impatient because we cannot see the other side of the work as you face it in the light of facts,and realism,there in New York. We shall continue to try to win as much from you in the answering of the field's needs as possible. We do feel that you are doing the best you can. We feel that you are doing an admirable job,even though all our wishes are not always answered.

In the past few weeks under the Doctor's supervisionsmy health has been improving stea steadily,and I am now back to normal. The condition was simply a result of overwork. A little rest this summer will bring me back as strong as ever.

We love this work with the native people. We feel that it is the work that we are cut out to do. It is a challenging situation and we have tried,through the help of God,to do our very best. We are not ashamed of our record. We do feel that the problems in the fields under the Board of Foreign Missions will offer much of the same challenge,and many of the same problems. Opportunities are as big as you make them,but there are always certain natural limiting conditions. We feel that if the Native Church of Alaska and her leaders continue on thei present course with your encoura ement,that in a very short time the Alaskan Church will be as it should be, led by her own leaders. We want to continue to work with Native peoples and to see the Gospel as it grows and works. It is with no sense of failure,or of inability to do the work,although with a natural feeling of sadness,that we are offering our resignation from the Klawock Church on October 1st. It is with the sincere hope that the lessons we have learned here under your leadership will enable us to more fully serve in the winning of men and women to Christ in the Mission work.

In your letter of June 5th you suggested that it might be necessary for us to remain in the field for a while after the resignation. We expect a baby in August and it may be that if the possible appointment does not come before October 1st,that we will wish to remain in the field until sometime in November. We agree with you that we cannot expect the Board of National Missions to pay for our transportation,or moving o out. We feelthat it is only fair that we assume this obligation ourselves.

Cordially Yours,
Paul. E. Whiteside.

Klawock, Alaska.
June 9, 1941.

Presbyterian Board of National Missions,
156 Fifth Avenue, New York City. N.Y.
Dr. Everett. B. King.

Dear Dr. King;

This is almost a deserted village now, with most of our people gone to the Fishing camps. We expect to go out to o e of the camps for several weeks, soon, and try to hold a Bible School and services. It will all depend if we are physically able to take the outing. The Doctor says that everything will be all right if we just don't do too much for a while.

Last year we did not take advantage of the grant to the field for repairs, because we had hoped that the money would go to further aid in the salary for the Laywo ker at Craig. The salary money was not used from the grant, but we did expend quite a lot in repair here on the Manse, and in the field. We did not ask the Board to pay any of this expenditure. We spent $ 00 of our own for a Boat to do the work, more than $100 on interior redoration, and furniture for the manse. This spring after trying to avoid it as long as possible we were forced to buy a Kitchen stove. We got a good one, and it cost us $150 by the time we got it here and installed. We are glad to do our part, for after all we will use these things and we will get our share out of their use. Yet, $450 in a year is quite a lump out of a man's salary when it goes to equip the field.

We are wondering if the Board would be able to refund us part of the money we paid out for the stove. We expect to be using it for some time, and we feel that it is only right that we should pay t least half of its cost. On the other hand it is a necessary equpiment added to the manse and becomes t e Boards property. We are wondering if it would be possible for the Board to assume responsibility for half of the stoves cost, or $75. The stove we replaced was in very bad condition, and while we tried to have it repaired, it was too far gone for salvage. The new stove is a Bottled Gas stove that operates economically, and is guaranteed for ten years service. It should operate efficently as long as the present manse lasts.

Cordially Yours,

Paul. E. Whiteside

June 24, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Friend Whiteside:

Enclosed is a check for $100. to help take care of the stove that you have recently purchased for the manse. I am very glad to be able to give this amouht. I trust that it will be of help to you.

I note what you say about your resignation effective October 1st. We shall move along with the proposition and whatever seems best for you and for the church we certainly plan to abide by. Thank you for your kind words.

Cordially yours,

EBK:B
Enc. $100

ALASKA

Paul E Whiteside

FIELD REPORT OF ACTIVITIES FROM
JUNE 14-to July 24th.

The summer months are always very lagging months in the work we can do here in Alaska. Our people are so busy that they have little time or inclination to go to Church. The work of this summer has followed its usual course.

In the month of June until the middle of July our people were at a Trolling Camp where they had a very busy season. It has been one of their best seasons for several years. In town where there is a population of more than five hundred during the winter there were less than 50 people who remained. We carried on services for t this small group and were able to maintain regular services to very small congre ati ons. On one occassion we traveled to the Fishing camp and held Sunday School for the children. The parents were all too busy to have time for a service. The Fishing season was during the whole week this year where in former years it has stopped on Friday Evenings and begun on Monday mornings.

In the first part of June we gave materials to several of our younger women and they maintained Sunday Schools at the two fisihing camps of Hole-in-the-Wall and Waterfall Canneries. In the first part of July a two weeks session for the Children was held in a Vacation Bible School. The attendance was sporadic because of the activities of the parents but there was a total enrollment of 45 in the School.

In the past week we have been very happy over the arrival of a Son into the Family who has been named Evrett.Paul Whiteside. Mrs. Whiteside is doing nicely and is rapidly regaining her strength. Our people have been very excited to have the first baby born in the manse for nearly 40 years.

The Fishing season has opened with fine prospects. There is a shortage of labor for the Cannerys and all of the men women and children of the Community are at work in some phase of the industry. There have been large catches reported and many fish are moving into the Bay. The season this year has been made a six day season so that there will be little time or rest for our people during the next six months. Under the circumstances we feel that it is hardly likely that we can hold services during the next few weeks,and since our Yearly vacation comes in August we will have no further field reports for the Summer.

We are all looking forward to the dedication of the new Princeton-Hall at Sitka this fall. We were happy to have our people at last begin to show an interest in the building of the boat. They have been predjudiced against the building of the boat oweing to an unfortunate incident that occurred while the Boat was at Klawock. The Elders finally gave ten dollars to the building fund and the Missionary Society is to pay and equal amount to the Furnishing of the Princeton.

FIELD REPORT .

This is the month that has always been the month of the spring slump. We have not found this to be as true as a year ago. Our congregational attendance has been as well as at any time during the winter season. We expect a slacking of interest for about two weeks of this month, but otherwise we expect to be able to continue with a full program in spite of the Fishing Season.

The greatest satisfaction that we have felt has been in regard to the attendance of the younger people at Church. We have found that they are taking an increasing interest in the work of the Church. They are beginning to recognize there need of the Church, and they are living up to their responsibilities. Our Church attendance has had an average of more than half of its number composed of the Young group, who have always formerly been rather stand-offish in their relationship to the Church.

Three incidents of the past month indicate the progress that is being made with this group. One couple split up because of marital difficulties. We called them with their families to a party, at which we talked over their problems, and after redefining the meaning of the Christian home to them they were united and are very happy now. A second young man is a deacon who began to drink. He came to me asking for help. We prayed with him, encouraged him, and we believe that his present attitude shows that he has been converted, and that he is sincere in his intentions to leave liquor alone. A third young fellow is very musically talented. In the past he has been trying to lead a dance Orchestra, and the Choir at the same time. It has bothered his conscience, for to him the two things could not mix. He has disbanded his dance Orchestra, and plans never again to try to enter into that work. He cannot see its relationship to his own Christian life and the lives of the Young people whom he must lead in the Church. These three incidents have made us feel that we are beginning to touch the group who we need at the very heart of the Church.

The Women's Missionary Society has kept at work up until the past week. This is two months longer then in their past, and it has been encouraging to see the fresh vigor that has remained with them, in spite of all the work they have done in the past year. They held two sales this past month which netted them a total of $85, and they are now in very good shape to enter the work next fall.

The Missionary has been laid up somewhat during the past month recuperating from a condition described by the Doctor as a result of overwork. The rest and medicine have done a great deal for him, and he expects in a couple of weeks to be in very good shape again.

Our people are almost all at the Fishing camps now. Since it is not likely that we will now be able to go out to the camps in the next two weeks, we are happy to have several of younger women who are handling Bible schools for the children. In this way we expect to reach the Cannerys of Waterfall, Steamboat Bay, and the Fishing Camp of, Hole in the Wall. In a way it may be a successful work if the Younger women are taught to take over this responsibility and work. We are hopeing that these classes will be beneficial.

This year we have been surprised at the numbers of Philipinoes who are coming to our Church. Some of them are members of the Presbyterian Church in the Philipines. This is our first opportunity to see some of them professing their religion, and it has been a great inspiration to us.

The Evening services during the summer will be a little uncertain, but thus far they have been well-attended. We have taken to making them very informal. Songs, prayers and Bible study have been the main approaches. The older people have been very happy over this approach, and they have been supporting the services very well. Many of them have remarked on how helpful it is to them.

ALASKA

-7

July 29th, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

I have your letter of July 3rd in which you offer your resignation to become effective October 1st, and also note with interest your plans for the future.

We appreciate the fine work you did and are still doing in Alaska and you may be sure we shall always have a keen personal interest in you.

It will be fine to see you in the Fall.

Cordially yours,

EBK:TTL
Penned at Albuquerque, N. M.

Ans for me

Dear Paul,

I have your letter of July 3 in which you offer your resignation to become effective October 1st - also note with interest your plans for the future -

We appreciate the fine work you did and are still doing in Alaska and you may be sure we shall always have a keen personal interest in you -

We will be fine to see you in the fall -

Cordially yours,

Penned

Klawock, Alaska.
July 3, 1941.

Board of National Missions,
156 Fifth Ave, New York City.
Dr. Evrett. B. King.

Dear Dr. King:

Thank you for your letter of June 24th. It was very generous response on your part and wex do appreciate your interest.

We recently received a letter from Dr. Young in which he stated that it would be impossible for the Board of Foreign Missions to appoint us for more than one year, or until next summer. We had not anticipated this and it has caused a change in our plans.

We do not feel that it would be fair to you, and to the work, for us to remain here next year feeling as we do about the work on the Foreign field. We are more than ever certain that we should be prepared to give our best. We have learned a great deal about how little we can do well, since we came to Alaska under your supervision. We feel that we should make our weak points our strong points and with that thought in mind we are planning to return to School next fall at the Kennedy School of Missions in Hartford, Connecticut. Although this means a change in our own plans it still leaves our relationship with you in the same position. Our resignation will be effective from the Klawock Church, October 1st. We sincerely hope that you will be able to have a man appointed to fill the vacancy created by that time.

We are looking forward to the dedication of the new Mission boat the Princeton-Hall at Sitka. It will be a pleasure to see you again at that time. Since we will be close to New York City this fall we hope to see you occasionally.

Cordially Yours,
Paul. E. Whiteside.

August 10, 1941

Airmail

Rev. and Mrs. Paul E. Whiteside
Klawock, Alaska

Dear Mr. and Mrs. Whiteside:

Congratulations on the arrival of your son Evrett Paul Whiteside! I rejoice with you in this big event and I am delighted to hear that Mrs. Whiteside is doing nicely and rapidly regaining her strength. That must have been a really exciting event--the first baby born in the manse for nearly forty years!

I shall be in Ketchikan about the middle of September and shall try some way to contact you folks.

Cordially yours,

EBK:DDH

ALASKA

HA-GU A-HAT AK-SHU-WU-TON.
COME, AND OPEN THE DOOR!

--PAUL. E. WHITE WING.

1941?

Hā-Gū A-hăt Ak-shū-wū-tŏn.
COME, AND OPEN THE DOOR.

Our native people in Alaska are great visitors. It has been an old custom with them to go as one town to another and visit. There have been trips made from as far South as Klawock, to as far North as Haines by villages within the last fifty years. A visit once made is a visit that must be returned.

In each of our villages we have similar problems. A year ago the spiritual life of Klawock was at a low ebb. There had been no missionary on the field for more than a year. The Christian people of Kake, observing the need for leadership, came to Klawock, and in a series of meetings, helped the Church and the Salvation Army to get back on their feet.

This year the people of Klawock heard with sorrow of the encroachment of evil upon the community life of Kake. The religious enthusiasm of the town had reached a new low. It seemed that everything was dead. The Church Elders of the Klawock Presbyterian Church met in a session meeting. In the discussion they revealed that they felt it was their duty to go to Kake, and to help their neighbours. Some of them lay awake at night thinking of what should be done. Then they received a telegram from the Church at Kake asking if they would not come and help them. To our people in Klawock it was a Macedonian Call that they could not refuse.

Two days later the expenses for the trip had been contributed by the townspeople, and the group were in readiness to make the journey. The trip was planned a little differently from all previous trips. In the past, a village had just picked up and moved over to be entertained by another village. This trip had been planned to accomplish a purpose.

No person was asked to make the trip who was not a true Christian, known and respected for his or her life. We wanted no one to make this trip who would not do their part in winning men and women to Christ. The group was small. There were eight workers to make the trip.

The personnel of the party was that of common every-day people who having looked at life through the eyes of personal experience, had found that the solution of all problems lay in the life of Jesus Christ. The four men were Church Elders, Peter Roberts, our Clerk of Session, was our leader. He had been either a Deacon or an Elder ever since the founding of the Church forty years ago. Charles Williams, one of our recently elected Elders who possesses a power to push a work through to its finish. James Sookum, so admired and respected by the people of Kake that he was in such popular demand that the town council put him in jail, and let the first person to pay his fine have the priviledge of entertaining him. James Peratovitch who freely gave the use of his boat in order that the trip might be made. The women had their representatives. Mrs. Peter Roberts was one of the strongest women speakers to be found among the Thinglet people. Mrs Charles Suckinaw, Mrs. Charles Williams, and Mrs. James Sookum each in their own ways knew how to win the hearts of men and women. Each of these people in turn were well-known and respected in Kake for their Christian lives.

It was a blustery day, and a continual downpour of rain marked the departure of the fishing boat Klawock. No. 5. It was a long hard trip. A journey that ordinarily takes about 20 hours took more than two days on this occasion. Twice it was necessary to anchor in the shelter of an island and ride out a storm, but we finally managed to arrive in safety.

We were greeted in Kake cordially by a disappointed crowd. They had expected a large group of us and were disappointed to see only eight workers. They questioned discouragingly among themselves, "What can eight people do?"

In the evening we had a curious crowd gathered at the Church. They found that we had come with a different purpose than was the usual custom. Instead of coming to be entertained, here was a group that had come to work. We asked them to give us every hard task to do that they found impossible to solve themselves. We asked that we might be able to witness to the meaning of Jesus Christ in our lives and his meaning for them. It was so different from that to which they were accustomed that it took time for them to understand our mission. When they did begin to understand, then they began to respond.

The following afternoon the Church Elders of Kake gathered in a joint session meeting with the Elders of Klawock and gave to us a list of the names of those who were in trouble, and whom they wanted us to win. It was an imposing list, and we realized at once the impossibility of our visiting everyone. We decided to visit those people who needed our help the most.

We would get together each day and discuss those people and their problems who were to be approached that day. A program would be arranged among ourselves and then we would go out to visit the people. In some cases all of us went as a body; in others the men or the women went as groups. In still other cases the individual approach was considered best. In each home we read the Bible and prayed. There was never a single home or a single case in which the man or woman approached was not converted. We felt at all times the spirit of God in our lives. We were merely carrying a message of good news, and used by God as his messengers. We left ourselves completely in his hands. These stories that we tell are evidences of how God does work in human lives.

Two friends and fishing partners had been celebrating with an after pay-day bender, a too frequent occurrence among our native people, They had been drinking too much for their own good, and becoming belligerent, they soon were quarreling fiercely. They began to call each other names that became progressively worse. The scene ended in a brawl that battered their friendship into hatred.

The people of the town became very much disturbed. The hatred was deep and according to their native standards, the honor of each man was involved. The only way in which the quarrel could be settled was for one of the two, Adam James or Bert James, to die. In each household the two men made their final preparations for a death struggle. The Wills dividing the property were made. Adam bought a new hunting knife which he sharpened and got ready for use. All that was needed was for a personal encounter of the two men at the wrong time. Friends and relatives pleaded in vain, the town held its breath and waited for the end.

We came at this critical moment. Here was a situation where something had to be done at once, we went as a group of seven to the home of Bert James. The scripture lesson that we read to him was that of Peter asking Jesus, "How many times am I to forgive a man who has wronged me?" Jesus replied that Peter was to forgive not any certain number of times but until it became a habit to forgive. All of us talked and prayed with Bert and after a long, hard struggle he agreed that he would forgive Adam and shake his hand again as a friend.

This was a good beginning and we went next to the house of Adam James. In his home we read the same story and repeated the same thoughts that we had shared with Bert James. When we finished he began to cry as only a strong man can cry. He said, "I have felt that I was in the wrong, but I did not know how I could do otherwise. My honour was at

stake. Now I see the way out through the Christian life. I take this knife with which I would have killed my friend,and I throw it into this fire. May it burn out the temper of the steel,and the anger from my heart. I am willing to shake his hand and to forgive."

In the evening,before a large crowd,the two men joined hands, and the Elders of the Kake and the Klawock Churches,joining their hands with them, ~~united~~ UNITED in a prayer of consecration. Their families all were converted,and between them peace and friendship was restored.

The use of liquor has caused more discontent and severing of family ties than any other single factor in the life of our native people. One ~~family~~ home in Kake had been ~~having a~~ broken ~~home~~ home-life because of liquor. The mother,~~Mrs. Ruth Williams~~, very frankly said ~~that~~,"I am afraid to live with ~~Ruth,~~ my husband because when he comes in drunk I am afraid that he will kill both the children and myself!" These two had tried to be reunited on ten different occasions and always the same thing occurred. The family was a good family and the town people wanted to see them living together happily.

~~Mrs. Williams~~ was busy with her washing when she observed ~~the~~ visitors coming up her walk. She smiled to herself and said,"Here they come,and I know what for! I hope they can help me,but I fear not!" When they smiled ~~and~~ she thought,"Why they haven't come to scold,~~but~~ only to talk. I think that I will listen." She listened while the missionary read ~~to~~ her a story about the woman Mary,who came to Jesus in tears and asked forgiveness for her sins. She listened as one after another,the visitors from Klawock talked and prayed with her for her home.. ~~It was too much and~~ she began to cry softly,and finally burst out,"Yes,you speak the truth,~~and~~ I want my husband,my home and my children! But he has never respected me! He has never supported me! We are afraid of him!"

Seth Williams was brought in and he wanted to kiss his wife at once and be forgiven. We talked to them, and told them that the only way they could have a home was to have a Christian home. Seth was told that he must promise to stop drinking, and that he must respect his wife and contribute to the support of the family. They joined hands in prayer together with their children AND re-consecrated their home in the spirit of Christ.

In every community there are men who are natural leaders. They stand out from the crowd. Their influence is felt in every phase of life. If it is used for good there is an immediate upsurge of the community spirit, but if evil, a town plummets down-hill.

One man in Kake had this natural leadership. He had been a Church Elder for some time, but in recent years he had fallen away and with this falling had come a change in the community. In recent years he had been suspected of bootlegging, and the town situation had become bad.

We decided to call on this man, [illegible], and to see if we could win him again to Christ. In the conversation we had with him he revealed a general weakness in our work when he said, "My wife and I have been lonely. We had four children die, either here, or in Juneau at the hospital. We never had a Christian or a minister come to us and share with us our grief, and try to give us strength during these times. We are glad that you have come, for you have restored our faith. We will take up our work again and do our part!" They did! The change that has come to Kake is largely influenced by the change in this man's life. He has thrown his life on the side of Christ.

~~Humor often rests its base upon tragedy. A casual incident became a human climax story.~~ When the Klawock Boat was entering the Kake harbor Peter Roberts, our Chairman, pointed to a boat at anchor and said, "Well I am surprised to see the 'Elizabeth' still afloat." "Why?", retorted the missionary. The reply was emphatic, "It's an old boat and it should have sunk long ago!"

The following day we awoke and looked out at the harbor. In the night the 'Elizabeth' had sunk and all that could be seen of her was her two spars sticking above the water. We thought of the incident as ~~peculair~~ PECULIAR. and forgot about it.

A few nights later we were having our final service in the Church. When the invitation was given for those who wished to make a new start, the owner of the 'Elizabeth' ~~Boat, Dick Thomas~~, came forward. He gave his testimony in this illustration. "I have been living my own way for a long time. Now I am getting older and I feel that I am not the man I should be. My boat sank the other night in the bay. We pumped out the water and raised it. ~~We looked~~ for a leak ~~in it~~. but Although we searched everywhere we never found ~~a~~ one ~~place where it leaked~~. That has started me ~~to~~ thinking ~~that~~ there must be a hidden leak in my life. I want to be a Christian before I sink like my boat!"

There are many stories we could tell you of this trip to Kake. There were more than forty conversions and that many more repentances. ~~Those~~ stories that we have told you, will indicate ~~to you~~ some of the great religious problems with which we must ~~come to grips~~ cope in our native villages. The quarrel of ~~Adam and Bert James~~ the two men reveals the shallow veneer that our civilization has flung over our native people. They are still savages at heart. The effect of liquor ~~upon the home~~ is portrayed in the ~~experience~~ story of the broken home ~~Mr. and Mrs. Seth Williams~~. The need of a better understanding of home relationships is demanding ~~of~~ our mission Churches an Adult

Educational Program. The backsliding of ~~Aaron Bean~~ the Elder is an example of what has occurred over and over again in the lives of our Churches. The superstition and fear of the unknown that colours ~~all~~ the older natives' lives is shown in the st ory of the sinking of ~~Dick Thomas's boat~~ the "Elizabeth". These stories are more than stories, They are the spirit of Christ at work in the lives of our native people in Alaska to-day. They demonstrate in action that nothing is impossible for those who trust in God.

The natural generous spirit of the native people was never better demonstrated than on this trip to Kake. The Klawock visitors were received and entertained like visiting royalty. Every night before the Church Service a banquet was given by some organization of the town. On the final evening a great demonstration was ~~made~~ planned. The people of Kake all came to the town hall in the largest crowd in the town's history. A formal farewell program was given. At its conclusion we witnessed another native custom that leaves one humble and yet glowing with appreciation. A big drum was brought out to the center of the hall. Each person, grateful for the work we had done while with them, laid his or her contribution of money on the drum head. The people of the town contributed seventy-eight dollars towards the expenses of the trip. They felt that this was not enough and twelve cases of oranges and apples were given to us. We were told to take them home and ~~to~~ have a big party ~~to which we would invite all~~ for all of the people of Klawock, and ~~to~~ tell them of the love that we ~~were to carry~~ carried back as the representatives of Kake.

The Alaskan Church is reaching maturity. The people want to run their own affairs and ~~to~~ do the work themselves. The spirit of progress is present and it only needs to be stimulatedn and aided. The problems of the transition period from the native village of yesterday to the modern civilization of today are great and the native people of our Alaskan

churches will need our help for many years to come. If we place more and more responsibility for the actual management of the Church work upon our native leaders ~~than~~ then the Church of tommorrow will ~~go ahead to~~ do its own work, and ~~to~~ solve its own problems much more rapidly than it has in the past. This trip to Kake was managed and conducted from ~~the~~ beginning to ~~the~~ end by the native people, and the missionary was only a necessary cog in the machinery. That should be the theme of our Alaskan Missionary endeavors, and this trip ~~to~~ is an adequate expression of the natural capacity for leadership present among our native Christians in Alska. They are waiting for our encouragement and they are saying, "COME AND OPEN THE DOOR"!

The Lords Prayer in Thinglet.

HA-EESH DEEKEE YAY YA TEE YE. DEEK-KEEK YANE GA TEE EE SA YE;
Our Father who art in Heaven. Let thy name be glorified,

EE-KAY-YE- NUK-TOO-TEEN EE-TOO-WOO YUK-NA GA-TEE-YA DEE-YEEK CHA-WAY
that they beauty might be seen. Thy will be done, on earth below as it

DEE KEE YUK YA-YUK-YE HA-JEET SAH-HA HA-UT-KA-YE; CHA-AH-DAY
is in Heaven above. Give us now our daily bread and forgive.

YAY-NAH-OOH- HA KLOOSH-KAY-YO, CHA-AH-DAY HA-KOO NI AH-DAY TOO OOK'K-
our sins, as we forgive the sins of our fellowmen.

YA-YUK. KLOOSH-KAY-YE-UT GEE-YAY HA-WOO-TEE YE; UH-TOO-DUK HOK SAH-HOON,
If Temptation be too near, save and restore us,

EE-AH-YEEK SEE-TEE YA CLENE-KEE-TAH-NEE UH, CLA TSEE NEE; HA-UT-YA UH-WOO-
for this earth and heaven is thinew with its power, and its honour

NAY-YE CHA-CLUK-GOWE. YANE-GA-TEE.
for ever and ever. Amen.

(OUR HERITAGE- Thinglets-Tsimpsheans-Haidas- UNITED STATES INDIAN SCHOOL Ketchikan, Alaska. Publication by the Bureau of Indian Affairs)